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*Rhode Island, Its Making and Its Meaning*, 1636-1683. By IRVING BERDINE RICHMAN, with an Introduction by JAMES BRYCE, M. P., D. C. L. Two volumes. Pp. 266 and 295. New York: G. P. Putnam's Sons, 1902.

These volumes, with their artistic make-up, their good maps, and the indorsement of the greatest political thinker of the present time, are sure to have close scrutiny. In the main, they bear the critical search-light favorably, though falling short of the highest excellence.

The author seems to have the historical method of work, but has an unfortunate air of predisposition to a theory for which he is seeking support. Yet he is a better investigator than he is a political philosopher. The table of contents shows that he aspires to the latter distinction, which, perhaps fortunately, he escapes. He has the historical appetite for original sources, which, together with the work of his predecessors, he has fully used.

Arnold, the most thorough student who preceded Mr. Richman, was an annalist, whereas the latter is enough of a philosopher to generalize with convincing force, and has admirably massed his facts to show the tendencies of the colony. In scholarship the work is fair and accurate, and well up to the present standards of historical work.

If the author disregards economic conditions wholly, and gives little attention to constitutional questions, yet in other respects his treatment is good as to perspective and historical proportion. The style is readable and the author sympathetic with his subject, indeed, his past work seems to identify him with themes of political and social freedom.

The author seeks to prove that Roger Williams and his colony connect the religious reformation of the sixteenth century with the political revolution of the eighteenth. Williams is described as understanding individualism fully on the religious side, but only in part on the political side. It remained for Rhode Island to attain the last. Individualism was the ruling tendency there, and to liberty of conscience in religion was soon added democracy in politics. This outgrowth was aided by the early independent local governments, and emphasis is laid upon the fact that Rhode Island was created by the union of towns originally independent. In these towns the first settlers were of diverse beliefs and stock. Absolute religious freedom was necessary in order that they might live together.

Roger Williams' part in founding Rhode Island is fully and truly given, the author being aware of his hero's limitations as well as his powers. The Massachusetts theocracy is shown in conflict with the spirit of toleration characteristic of the time. Williams, the American champion of that toleration, is exiled. Mr. Richman does not consider as carefully as Edward Eggleston, in "Beginners of a Nation," whether the magistrates and clergy of Massachusetts were aroused against him on account of his attack on the patent or his defence of toleration. Only such inquiry can determine the justice of their conduct toward him. Whatever the cause of his exile, he became the founder of the new colony whose ground plan was freedom of conscience. Then begins the evolution toward political, individual freedom. The factions on the mainland and those on the island have a struggle which ends in establishing the principle of political individualism. Almost at once this principle

suffered a test in the problem of how far individualism might go in resisting government. William Harris denied the right of any government restraint, while Roger Williams declared that individualism could not go thus far. After political individualism had "paralyzed the arm of Rhode Island in time of peril from the Indians," Williams' position was accepted by the colony.

C. H. VAN TYNE.

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*The Woman Who Toils.* Being the Experience of Two Ladies as Factory Girls. By MRS. JOHN VAN VORST and MARIE VAN VORST. Pp. 303. Price, \$1.50. New York: Doubleday, Page & Co., 1903.

"The Woman Who Toils" is the experience of two society women—"ladies" they invidiously call themselves, following the English rather than the American custom—as factory girls. The book is a joint production, but throughout it reads like a novel, and it is interesting and entertaining, the more so because of the introduction of irrelevant matter which shows what incidents impressed the writers in their contact with women of another sphere.

The first part pictures life in a pickle factory in Pittsburgh; in factories in Perry, a New York mill town, and in clothing and other shops in Chicago. The writer has laid out for herself the rather large task of giving a clear picture of factory life, "of the economic conditions, of the natural, social and legal equipment of woman as a working entity, of her physical, moral and esthetic development." In a few weeks of factory life it was hardly possible to accomplish this object. Detailed descriptions, however, are always of interest, but the conclusions of the writer as to woman's position and attitude toward her work have long been familiar to economic writers. Two conclusions of the work deserve consideration: (1) the race suicide question; and (2) industrial work for the semi-dependent girls. Mrs. Van Vorst has helped to start a new discussion of the race suicide question from the American standpoint. Coming from a class where the women are luxurious, idle, fond of dress and have few children, Mrs. Van Vorst finds that the factory girls in their idle hours discuss beaux, spend their money on pretty things and are unwilling to terminate their flirtations by settling down to married life. While there are grave dangers in certain tendencies of American women, the fact is overlooked that empty-headed women will always be limited to these matters of interest, and that in the factory, not as it is, but as it might be—an educational and social force in the community, giving industrial training and broad social contact—lies a possible solution of the difficulty. Moreover, the extensive publicity of life to-day, which brings people out of their domestic hiding-places, merely throws into prominence, rather than causes certain evils. Premature marriages have always been a source of disaster to the poor. This is an age of transition in which the responsibilities of married life are recognized. It is, perhaps, well that the selfish and unfit are unwilling to undertake them.

Recognizing the need of training and the competition of the semi-supported women, Mrs. Van Vorst makes the valuable suggestion of attracting these